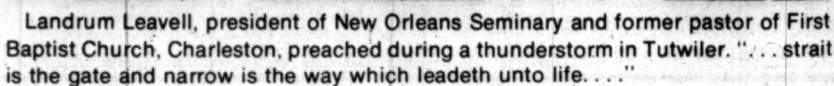


By Anne Washburn McWilliams

Friends of the family say that there is no reason to believe that Frank would disappear voluntarily.



By Linda Lawson

Evangelism priority

Sales for 1981-82 are projected to be approximately 10 percent above last year but four percent below budget. The Nashville uplink station for

A request by the Mississippi College Board of Trustees that they be allowed

JACKSON MISSISSIPPI, THURSDAY, AUGUST 12, 1982

Volume CVI, Number 27

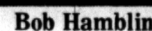
Name of the proposed hospital is _____

(Continued on page 2)

By Robert O'Brien

Eventually Moi himself broadcast that his troops had regained control.

A series of Church Growth Conferences is taking place this month in six Mississippi cities.



Hamblin succeeds C. B. Hogue, who resigned in January, 1982, to become pastor of Eastwood Baptist Church in Tulsa, Okla.

A series of Church Growth Conferences is taking place this month in six Mississippi cities.

Each conference will take place 7-9 p.m. at the various sites.

Ron Lewis, senior consultant for Church Growth Designs, Nashville, will be conferences leader for these first three.

These will take place Aug. 23 at First Baptist Church, Philadelphia; Aug. 24 at First Baptist Church, Grenada; and Aug. 26 at First Baptist Church, Holly Springs.

Participants encouraged to come include all church staffers, Sunday School leadership, directors of missions, and associational Sunday School directors and Evangelism Committee chairmen.

Numerous merchants in downtown Nairobi and Westland, the largest shopping area outside of downtown, were devastated as thieves dashed in windows—and even iron gates—and stripped the stores of merchandise.

(Continued on page 2)

Southern Baptists collide at school prayer hearing

By Larry Chesser
WASHINGTON (BP)—Four Southern Baptists, including two U.S. senators, collided over the school prayer issue at a Senate hearing.

As the Senate Judiciary Committee opened a series of hearings likely to extend into September on President Reagan's proposed constitutional amendment on public school prayer, Sen. Mark O. Hatfield, R-Ore., told the panel he opposed the measure, while his colleague, Sen. Jesse Helms, D-N.C., reiterated his long-standing support for such legislation.

Appearing on a panel of religious leaders, former Southern Baptist Convention president Jimmy R. Allen said the proposal would be "a mistake rather than a solution" for resolving disputes over free exercise of religious rights.

On a separate panel, Edward E. McAteer, president of the Religious Roundtable and a member of Memphis' Bellevue Baptist Church, urged the panel to pass the amendment "with all possible speed to nullify the infamous decision of the highest court of ours which virtually stopped prayer in our nation's classrooms."

Hatfield contended that assuring free exercise rights can best be accomplished by considering realistic alternatives to the President's proposed amendment.

"Instead of concentrating our attention on initiatives like a school prayer amendment, which I oppose," Hatfield said, "I would urge my colleagues to devote their energies to rooting out ridiculous barriers that have been erected to forbid voluntary meetings of students who seek to meet and pray in non-disruptive ways."

Helms told the panel he supports the President's proposal but will continue to push his own school prayer bill which removes Supreme Court and lower federal court jurisdiction in school prayer cases.

Helms also leveled a blast at the media in general for failing to report his contention that "Marxists and out-and-out Communists" have been involved in opposing state-mandated prayer in public schools.

Allen, president of the SBC Radio and Television Commission, emphasized he was speaking for himself as a "theologically conservative evangelical Christian" since it "is a cardinal principle among Baptists that no Baptists speak for another."

The former pastor of First Baptist Church, San Antonio, Texas, urged the committee to let the "confusion about what can and cannot be done in the free exercise of our faith within the context of public education" be resolved by the courts. He emphasized that courts are just now beginning to define the meaning of the free exercise clause of the First Amendment after years of "hammering out the meaning of the no establishment of religion clause."

McAteer acknowledged that individual voluntary prayer is available, just as it is to prisoners in Siberian labor camps, and penitentiary inmates on death row.

"This is not what we have in mind when we say our little children should

be allowed to practice voluntary prayer," McAteer explained.

McAteer also said in response to a question from Sen. Jeremiah Denton, R-Ala., who chaired the hearing in the absence of Judiciary Committee chairman J. Strom Thurmond, R-S.C., that he opposed use of state-written prayer in classrooms. However, in his statement he indicated that under the prayer amendment, local prayer leaders would be free to compose their own prayers. "If groups of people are permitted to pray, someone must have the power to determine the content of such prayer," he said.

The Memphis layman also pointed to the 1982 Southern Baptist Convention resolution supporting the prayer amendment which reversed long-standing SBC opposition to state-sponsored religious exercises.

Explaining the change in the SBC position, McAteer said, "Because of the way the question had been framed and how the agenda had been set for debate, Southern Baptists had been prevented from having an opportunity to say to the nation what they really thought about prayer in school."

Asked by Denton about the 1982 SBC school prayer resolution, Allen offered a different analysis.

He pointed to his written testimony which explained that Baptist churches elect messengers and not delegates to annual denominational meetings and

while the resolution reflect the judgment of a majority of messengers at a particular session, they have "no impact of authority." Acknowledging that messengers to the 1982 session went on record in support of the prayer amendment, he stated that messengers to conventions in 1964, 1971 and 1980 had adopted resolutions opposing such legislation.

The differing resolutions, Allen told Denton, should be accepted "as part of our Baptist pluralism."

The prayer amendment's chances in this Congress remain unclear, but with this session rapidly approaching an expected early October adjournment, time is working against it.

In the House of Representatives where Judiciary Committee leaders are opposed to the prayer amendment, sponsor Thomas N. Kindness, R-Ohio, has introduced a discharge petition to bypass the Judiciary Committee and bring the measure to the floor for a vote. Such a move requires 218 House members to sign the petition.

Allen also spoke at a breakfast sponsored by the Campaign for Religious Liberty, a coalition of more than 50 religious, political and educational organizations, including the Baptist Joint Committee on Public Affairs, on the eve of the first hearing on the prayer amendment by the Senate Judiciary Committee.

(Chesser writes for the Baptist Joint Committee.)

BSSB names Johnson, sets prexy search committee

(Continued from page 1)

from \$27.50 to \$30 per week.

Cohen said the board is mandated by the convention to operate the conference centers on a break even basis but this has occurred only three times since the board assumed responsibility for Ridgecrest in 1928. The operation is projected to show a loss for 1981-82.

A change in summer conference schedules was approved to reduce free time between conference weeks. The change, effective in 1984, will allow the addition of two conferences.

Layman John J. Bryan, a pathologist from Bluefield, W. Va., was elected to chair the presidential search committee. Trustee chairman Alton McEachern, pastor of First Baptist Church, Greensboro, N.C., and executive committee chairman John Daley, pastor of Brook Hollow Baptist Church in Nashville, Tenn., were named voting ex-officio members.

Other members are: Loyd Batson, pastor of FBC, Pickens, S.C.; Warren Hultgren, pastor of FBC, Tulsa, Okla.; Raymond Langlois, pastor of Judson Baptist Church, Nashville; and Katy Stokes, homemaker from Waco, Texas.

The committee members were recommended by the trustee plans and policies committee following adoption of procedure guidelines.

Bryan said the committee invites any member of a Southern Baptist church to suggest candidates. He said recommendations should be made in writing and include a complete biographical sketch of the nominee and a concise statement of the reason for the recommendation.

"No member"

"I am not a member of anyone's Baptist political party," Bryan said. "We will endeavor to earn your respect and trust."

Qualifications for presidential candidates were spelled out in five categories: personal, educational, intellectual, experience, denominational and spiritual.

An age range of 40-55 is suggested and candidates are to have "adequate formal education based upon significant native intelligence." Other criteria include "a man committed to the Bible as the Word of God, the diversity and integrity of churches, the doctrines expressed in 'The Baptist Faith and Message,' and a man 'in tune' with the total life of the denomination."

In his formal request for medical retirement to begin 18 months before he will be 65, Cohen said, "The Sunday School Board must have a chief executive officer whose health is robust and who can tolerate extended periods of extreme stress."

After first being urged by his doctor in the fall of 1981 to consider retirement, Cohen said further medical problems arose early in 1982 and "in consultation with my wife, I began to pray about what I should do both for the sake of the Sunday School Board and my family."

Calling Cohen "an authentic Southern Baptist statesman of unimpeachable integrity," McEachern said, "we hope to move with all deliberate speed to secure a successor and have him on board for a minimum of six months orientation with Dr. Cohen prior to his retirement in the spring of 1984. We welcome suggestions from across the convention."

—Braille and tape editions of Bible

Book Study for Adults to be offered free to blind persons beginning October 1982;

—Effective October 1982 through October 1985, a 16-page insert, Helps for Outreach and Witness, will be included in Adult Bible Study, Young Adult Bible Study and Senior Adult Bible Study in the Life and Work series. The insert also will be sold separately to aid Sunday School members in evangelism and will support the SBC effort to increase the Sunday School enrollment to 8.5 million by 1985.

(Linda Lawson writes for the BSSB.)

HMB names 70 to missions

(Continued from page 1)

Appointed as missionaries were Clifton and Mary Davis of Bluefield, W. Va., and Charles and Dorothy Jolly of Honolulu, Hawaii.

Missionary associate appointees included David Allen of New Albany, Miss.

The Davises will remain in West Virginia where he will be director of associational missions for Mountain State Baptist Association in Princeton. He holds degrees from Mississippi College and Southern Baptist Theological Seminary and has been pastor of churches in Mississippi, Oklahoma, Indiana and West Virginia.

The Jollys will move to Seattle, Wash., where he will be church extension director for Puget Sound Baptist Association. A graduate of Mississippi College and Southern seminary, he has 42 years' experience as a pastor and is former president of both the South Jersey-Pennsylvania Baptist Fellowship and the Baptist Convention of New York. Mrs. Jolly is a graduate of University of Louisville.

Allen will work in New Albany as a church planter apprentice. He holds degrees from Blue Mountain College and Southwestern seminary and has been a mission pastor and associate pastor in Mississippi and Texas.

Kenya coup

(Continued from page 1)

Signs that Moi's government had retained control included armed soldiers and police who set up roadblocks and checked identification. Radio reports told citizens to go to work as usual Aug. 2 but the scene was anything but normal.

Discarded vehicles littered the streets, public transportation ground to a halt, streets were nearly deserted, banks closed and Kenyans flooded surviving grocery stores to lay in rations against anticipated food shortages.

Hawaii's Walker moves

HONOLULU, Hawaii (BP)—Edmund Walker, executive director of the Hawaii Baptist Convention for 19 years, has resigned to become a national consultant on senior adult ministries for the Southern Baptist Home Mission Board.

Walker, 63, said his resignation will be effective on the election of his successor, or when the Hawaii convention meets in November, whichever comes first.



Gulfshore summer workers

Pictured above is the 1982 summer staff of Gulfshore Baptist Assembly. These young people represent fourteen college campuses from across Mississippi and they assisted in helping to provide the services necessary for the operation of Mississippi Baptists' conference facility. Summer attendance will be approximately 6,000 persons for the 24 conferences sponsored by the various departments of the Mississippi Baptist Convention Board.

Front row, left to right: Pam Lichtenberg, Long Beach; Sarah Owen, Braxton; Haley Hughes, New Hebron; Debra Butler, Sandersville; Tina Hemphill, Louisville; Laura Davis, Collinsville; Carole Riser, Long Beach; Marion Dana, Long Beach; Denise Dudley, Scooba; Melody Young, Goodman; Bridget Denson, Jackson; Claire Smith, Ruleville.

Middle row, left to right: Norman Rowe, Pass Christian; Jennifer West, Gulfport; Laurie McCubbin, Meridian; Linda

Boyd, Houseparent, Tylertown; Rhonda Barrett, Long Beach; Kim Moore, Sardis; Beverly Jackson, McComb; Donna DeGarmo, Bolton; Edie Thompson, Pass Christian; Karen Long, Long Beach; Debbie Bell, Columbus; Mary McKinney, Tupelo; Judy Bracken, Meridian; Lynda Lichtenberg, Long Beach; Gina Henderson, Columbus; Sarah Newell, Hazlehurst; James McNair, Bay Springs.

Back row, left to right: Ronnie Rowe, Pass Christian; Doug Miller, Tupelo; Frank Simmons, Manager, Long Beach; Terry Boyd, Houseparent, Tylertown; David Mitchell, Pontotoc; Mark Long, Long Beach; Mark Collins, Gloster; Dana Denson, Jackson; Todd Smith, Kosciusko; Dale Gibson, Long Beach; Brian Bosarge, Long Beach; Eddie Keyser, Calhoun City; Daniel Meece, Long Beach; Calvin Couch, Meridian; Robert Hamaker, Long Beach.

Not pictured: Steve Stanford, Clinton; Steve Watson, Morton.

Tent meet overflows quickly

(Continued from page 1)

was 417; Thursday 458; and Friday 465.

Crusade evangelist was Landrum P. Leavell, II, president of New Orleans Seminary, and a former pastor at First Baptist Church, Charleston.

Musicians on the team were Sidney Buckley and Jerry and Carol Aultman. Buckley, music evangelist from South Carolina (native of Marion County, Miss.) directed the congregational singing. He has been voice professor at Furman University and chairman of the music department at Central Wesleyan College. Jerry Aultman was pianist. Son of Howard Aultman, pastor at Columbia many years, Jerry is piano professor at New Orleans Seminary and was pianist for the crusade. His wife Carol teaches at University of New Orleans. She and Sidney presented special music each evening, duets and solos. Sidney presented a concert at Paul Church. (Jerry was pianist for the SBC meet in New Orleans and Carol sang.)

For Youth Night, John Bramlett of Memphis, professional football player, gave his testimony. Three church luncheons were held, followed by brief devotional services at Sumner, Charleston, and Paul.

In other engagements the team led services at the jail in Sumner and in convalescent homes. Of the 18 in the Sumner jail, Leavell noted, most were there on narcotics charges. When he gave an opportunity for the prisoners to make a public commitment to Christ, at least three of them raised their hands, he said.

Thursday morning Leavell spoke to around 100 children gathered for a day camp at Lakeside, brought there by bus from all sections of Tallahatchie County, and Buckley led in the singing of choruses.

Wednesday morning, WABG-TV, Channel 6 in Greenwood, interviewed Donald O'Quin, Charleston pastor and Tallahatchie associational moderator, and the team on "Magazine." Also a local cable TV station approached Young and asked to broadcast one or more of the services free, and to do a video-tape which would be available for future use by churches.

Tallahatchie missions.

The idea for this crusade originated in 1979 in the mind of Larry Badon, then pastor of Mt. Pisgah Baptist Church and now home missionary in Cortland, N.Y. But the crusade is only a part of what is going on in missions in Tallahatchie County, a culmination of what started years ago.

In the early 1970s Foy Rogers, then director of the Cooperative Missions department, MBCB, conceived the foster missionary idea. Remembering that he had done his doctoral dissertation on Tallahatchie associational work, he talked with Donald O'Quin about his idea. In 1974 Joe Young was elected chairman of the missions committee which asked Ray Grissett to be the Tallahatchie foster missionary, one day a month.

"The county has two political divisions—two courthouses," Young said, "and over the years there had been a lot of rivalry between the two. A Baptist camp, running then about two weeks in summer, was the main source of unity between the two sides of the county."

After two years, Findley Evans succeeded Grissett. The county organized a pastors' conference. (They already had an active Brotherhood.)

"When Bold Mission Thrust began to be played up, we began to pray as a brotherhood that God would show us a place we could go to do some mission work," Young recalls, "perhaps raise up a volunteer to go for a year." As a result, Larry Badon went to New York. "Within three years he organized two Southern Baptist churches, Courtland and Solon. Tallahatchie Association has helped to support those churches. But at Badon's request we have cut it back each year and they are becoming self-supporting."

Several men from the association helped build churches in New York. Others are going to Parchman to help

build the equipping center there; others helped Paul Church build its addition. They give \$50 a month to the Parchman ministry. At least two other pastors have left to enter home mission work.

Jerry Gray, who began in the fall of 1981 his work as director of missions in Riverside Association, is also serving Tallahatchie County, a day a week. This summer, two Home Mission Board student summer missionaries, Alice Lusby and Laurie Brown, have worked in both Riverside and Tallahatchie County under Gray's direction, in backyard Bible clubs, community surveys, and day camps.

"Many have gone out of their way to see that our summer missions effort was successful," said Gray. "Various WMU groups have given special donations of money or supplies, others have responded by giving assistance to numerous missions projects."

Besides all these missions activities, 328 children had enrolled at the association's Lakeside Baptist Camp by July 30, in seven weeks of regular camps and one week of day camps, 20 from Baptist Children's Village. There had

been at least 12 professions of faith, before the week of the crusade.

The campers came from 15 counties. They have in past come from as far away as Chicago and New York, Young said. The association sends buses all over Tallahatchie County to pick up children during the day camp sessions and for these, occasionally Jews and Catholics have been enrolled, as well as those of Baptist preference. During regular camp sessions, individuals often furnish scholarships for children who can't afford the week's board and lodging. Floyd Smith, camp director, has had six senior staffers plus nine junior staffers and an assistant director, Stanley Reid, to help him this summer.

New Life Baptist Church, with three resident members, gives 40% of its gifts to the Cooperative Program, and has deeded all its property to Camp Lakeside.

"The 17 churches are all carrying on weekly ministries. There is greater mission awareness," said Joe Young. "They have all become stronger churches since the beginning of the Bold Mission Thrust emphasis."

Large Missionary News

Thomas and Mary McEachern, missionaries to Taiwan, have arrived in the States for furlough (address: c/o Stetson University, De Land, Fla. 32727). She was born in Florida, and lived in Laurel, Miss., while growing up.

Dennis Roman, missionary journeyman to Gaza, has completed his two-year term of service and returned to the States (address: c/o Michael Romas, 350 Salem Ave., East, Holly Springs, Miss. 38635), his hometown.

David and Ollie Mae Mayhall, missionaries in West Africa, have returned to the field (address: P. O. Box 1416, Monrovia, Liberia). Mayhall is associate to Foreign Mission Board area director for English-speaking West Africa.

David and Barbara Murray, missionaries to the French West Indies, have completed language study in France and arrived on the field (address: Boite Postal 312, 97158 Pointe-a-Pitre Cedex, Guadeloupe). He was born in Moss Point.

Sam and Ginny Cannata, missionaries to Sudan, have arrived in the States for furlough (address: Box 235, Hollandale, Miss. 38748).

Felix and Dene Greer, missionaries to Liberia, have arrived in the States for furlough (address: 4233 Carter Circle, Jackson, Miss. 39209).

Juanita Johnston, missionary to Taiwan, has arrived in the States for furlough (address: 2000 S. Gimon Circle, Mobile, Ala. 36605). She lived in Yazoo City while growing up.

Donald and Patricia Pirkle, missionaries, have transferred from Gaza to Israel (address: P. O. Box 151, Jerusalem, Israel). She was born in Pontotoc.

Marcia Evans, missionary journeyman to Brazil, has completed her two-year term of service and returned to the States (address: 615 Fremont No. 2, Laramie, Wyo. 82070). She was born in Meridian.

John and Sarah Perkins, missionaries to France, have arrived in the States for furlough (address: 5526 Meadow Oaks Park Dr., Jackson, Miss. 39211).

Winfield and Laverne Applewhite, missionaries to Indonesia, have arrived in the States for furlough (address: 4911 Old Canton Rd., Jackson, Miss. 39211).

Thomas and Hazel Barron, missionaries to Indonesia, have arrived in the States for furlough (address: c/o Allen Barron, 82 East Hill Dr., Mt. Juliet, Tenn. 37122).

Not failure, but low aim is crime.—James Russell Lowell

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Senate stalemate possible on tuition tax credit bill

By Larry Chesser
WASHINGTON (BP)—President Reagan's proposal to provide tuition tax credits to parents of children attending private and parochial schools may be headed toward an impasse in the Senate Finance Committee.

During a hearing on the proposal two veteran supporters of tuition tax credit on the committee—Sen. Bob Packwood, R-Ore., and Sen. Daniel P. Moynihan, D-N.Y.—questioned the degree of administration commitment to push for the measure. Packwood further questioned how that support might be affected by possible changes in the bill.

Finance committee chairman Robert Dole, R-Kan., declared as he opened the hearing that "immediate action on any new or expanded tax expenditure with significant revenue impact may not be possible."

The administration bill provides tax credits of up to \$100 per child for tuition paid in 1983, a figure which adjusts upward to a maximum of \$500 per child in 1985. Families with incomes of \$50,000 or less would qualify for the full credit while partial tax credit would be available for those with incomes between \$50,000-75,000.

Unlike a bill introduced earlier by Packwood and Moynihan, the Reagan proposal would not refund the credit to low income parents whose tax liability was insufficient to benefit from the tax credit. Bell said the administration would oppose the inclusion of such a refundability provision by the finance committee, a move Packwood declared he would seek.

WMU Camp dates set

Next week marks the beginning of 1982 WMU Camp. This is an annual event among members and leaders of Mississippi WMU.

The target audience for WMU Camp is every woman in the state who expects to serve during the 1982-83 church year in any WMU job.

Individual conferences will be offered for officers of WMU, Baptist Women and Baptist Young Women, as well as for directors and leaders of Acteens, Girls in Action and Mission Friends.

Schedule for WMU Camp is:
August 16—Camp Garaywa, 9:45 a.m.-2 p.m. and 7-9 p.m.
August 17—Camp Garaywa, 9:45 a.m.-2 p.m.

August 18—Camp Garaywa, 9:45 a.m.-2 p.m.

August 19—First Baptist Church, Wiggins, 9:45 a.m.-2 p.m. and 7-9 p.m.

August 23—First Baptist Church, Pontotoc, 7-9 p.m.

August 24—First Baptist Church, Pontotoc, 9:45 a.m.-2 p.m.

August 24—N. Greenwood Church, Greenwood, 7-9 p.m.

August 25—N. Greenwood Church, Greenwood, 9:45-2 p.m.

Lunch will be available at Garaywa for \$3.25. Sack lunches need to be brought to the day meetings at Wiggins, Pontotoc and Greenwood. Cold drinks will be available.

Handbell meets to train leaders

The Church Music Department is sponsoring Two Handbell Leadership Seminars on Thursday, September 30. The two locations are First Baptist Church, Grenada and Petal-Harvey Baptist Church, Petal. Participants may choose the location nearest them.

The seminars will be led by the state handbell committee members. Truitt Roberts, coordinator, Farley Earnest and George McFadin will lead the north seminar. Perry Robinson, coordinator, J. T. Hannaford and Jerry Talley will lead the south seminar. They will begin at 9 a.m. and conclude at 9 p.m.

Handbell directors or potential directors are encouraged to attend. There will be classes for experienced and inexperienced directors.

For more information contact the Church Music Department, Box 530, Jackson, Miss., 39205.

Nettles moves to Mid-America

Tom J. Nettles has accepted a position as associate professor of church history at Mid-America Baptist Seminary, Memphis.

Also he will be establishing a department of church history in that institution.

Nettles, a native of Brandon, Miss., is leaving a post as assistant professor of church history at Southern Baptist Seminary, Fort Worth, Texas. He was graduated from Mississippi College and earned the master of divinity and doctor of philosophy degrees at Southwestern.

With Russ Bush, another Mississippian who is professor at Southwestern, Nettles is co-author of *Baptists and the Bible*. He is the son of Mrs. Clyde Nettles, an employee of the Mississippi Baptist Convention Board.

Numerous groups and individuals, including Baptists, restated their support or opposition to the controversial concept.

Declaring that "Congress may not constitutionally do by indirect action which the Constitution forbids it to do directly," the Baptist Joint Committee on Public Affairs told the committee in a written statement that the proposal violates the First Amendment's ban on an establishment of religion.

"Tax credits to those taxpayers who pay tuition to religious schools would lead to an excessive administrative entanglement of government and religion," the statement warned.

The BJCPA testimony also cited a 1982 Southern Baptist Convention resolution adopted in New Orleans which called on President Reagan to "reconsider his support of a tax credit legislation now under consideration by Congress" and registered the convention messengers' opposition "to all tuition tax credit legislation pending in Congress."

Also, Americans United for Separation of Church and State opposed the measure.

In contrast with the BJCPA and Americans United positions, Edward E. McAteer, president of Religious

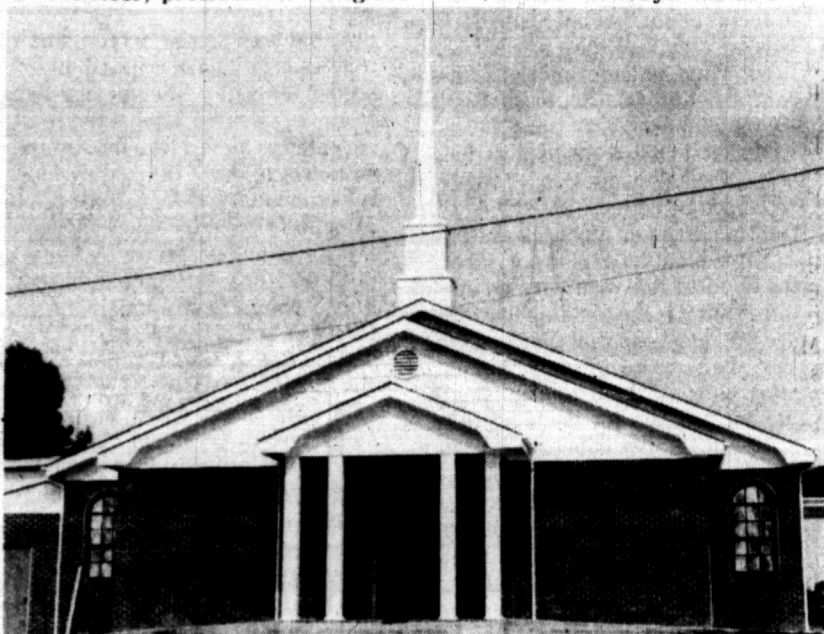
Roundtable and a member of Memphis' Bellevue Baptist Church, countered the charge that the proposal is unconstitutional. The Supreme Court, McAteer said, "does not now have, nor has it ever had, a clear, unambiguous position on the issue."

McAteer added that "if Christians, in this country have freedom by law to practice their religion, and part of that practice includes the way they educate their children then the only practical and realistic way to permit the free exercise of religion is to enable Christians to finance for their children the kind of education that is consistent with their religion."

In addition to the questions raised by Packwood and Moynihan, the bill's chances of passage are also diminished by the continued strong opposition of Sen. Ernest F. Hollings, D-S.C., who has led previous successful efforts to turn back tuition tax credit measures in the Senate.

Hollings said, "Let's be clear from the outset that the duty is not equal. The government's duty to the public is to provide public schools. The duty of the government toward private schools is to leave them alone. That's fundamental."

(Chesser writes for the BJCPN).



Rolling Creek will dedicate sanctuary

ROLLING CREEK BAPTIST CHURCH, Rt. 1, Quitman, will dedicate its new sanctuary, Aug. 15, homecoming day. The old building was torn down and the new one, which will seat 450, was begun in March. Also a modern kitchen was added and the fellowship hall remodeled. Those on program will be former pastors, John Merck, Rex Yancey, Grady Crowell, Clarke director of missions, Wilton Bennett, pastor, and Arlis Nichols, associate pastor. Dinner will be served at the church, followed by an afternoon service.

Beirut Baptist school hit but no injuries reported

BEIRUT, Lebanon (BP)—Beirut Baptist School was hit Aug. 1 during one of the heaviest shellings of west Beirut since Israeli troops invaded the country June 4.

Southern Baptist missionary Ed Nicholas reported Aug. 3 that three shells pierced the roof over classrooms in the newer part of the school but did not cause a lot of damage. No one in the school was injured and the refugee families are continuing to stay there.

The Mouseitbeh Baptist Church in the school complex also was hit but the shells failed to explode. Windows in the missionary apartment building next to the school were broken by the impacts but damage was slight.

Nicholas said Aug. 1 was a "terrible day" and local reports indicated as many as 180,000 shells fell on west Beirut.

Jim Ragland, principal of the 800-student school, left a committee of Lebanese Baptists in charge of the school when he returned to the United States in July for his son's wedding. One of the members of that committee has left Beirut and gone back to his village in southern Lebanon but another, Jerius Delleh, pastor of the Mouseitbeh church, is remaining to oversee the school and refugees.

Ragland and his wife, Leola, plan to return to Lebanon Aug. 20.

Nicholas met with Jarrell Peach, Southern Baptist representative to Israel, in Sidon Aug. 3 to discuss relief efforts from Israel but made no definite plans because of current difficulty in getting food and other aid into west Beirut.

The coalition, composed of 2127 groups nationwide, listed Strike Force (ABC), Hill Street Blues (NBC), McClain's Law (NBC), Chips (NBC), Hart to Hart (ABC), and Magnum P.I. (CBS) as the top violent programs.

The top sex-oriented programs were The Shape of Things (NBC), Three's Company (ABC), Gimme a Break (NBC), Knots Landing (CBS), Fantasy Island (ABC), and Hill Street Blues (NBC). ABC was cited as being the most violent and most sex-oriented network while CBS aired the most profanity.

Small town work is meet theme

ATLANTA, Ga.—A symposium examining sociological and demographic factors impacting churches in small towns will be held at the University of Georgia in Athens, March 1-3, 1983, sponsored by the Southern Baptist Home Mission Board.

The symposium is designed for pastors, directors of missions and associational and state convention personnel who relate to churches in towns with population of 1,000 to 1,200.

Persons interested in participating should write or call Robert Wiley, Rural-Urban Missions Department, SBC Home Mission Board, 1350 Spring Street, N. W., Atlanta, Ga. 30367, telephone (404) 873-4041.



First Baptist Church, Crystal Springs held Girls in Action Day Camp at Lake Chautauqua, July 15 and July 16, along with New Zion and Hopewell churches. Thursday, Diann Choins from New Zion, who has lived in West Germany for 15 years, was guest speaker. Filip Suminto, a student at Mississippi

State, who is from Indonesia, was guest speaker on Friday. Left to right are first graders Stephanie Day, LeeAnn Patrick, Shannon Sojourner, Heather Evans, Filip Suminto, Melanie Pitts, Julie Akins and Casey Traxler.

Six agencies join for hunger focus

NASHVILLE, Tenn. (BP)—Six Southern Baptist agencies have joined forces in a project to help 13.8 million Southern Baptists combat world hunger.

Supported by the Foreign Mission Board, Home Mission Board, Sunday School Board, Woman's Missionary Union, and Brotherhood Commission, and coordinated by the Christian Life Commission, the project includes the distribution of 40,000 world hunger packets for the denominational observance of World Hunger Day, Oct. 10.

Packets will be sent to Southern Baptist pastors, ministers of education, Baptist Student Union leaders, directors of missions and other denominational leaders.

Foy Valentine, executive director of the Christian Life Commission, said the packet is to help Southern Baptists make a concerted and unified response to world hunger.

"Inside and outside our convention," Valentine said, "several organizations are pressing their conviction that hunger is the most critical moral issue of our time. Bread for the World works to shape public policy related to hunger. The SEEDS enterprise sponsored by Atlanta's Oakhurst Baptist Church seeks to raise consciousness and deepen commitment to alleviate hunger. Agricultural mission enterprises such as World Hunger Relief, Inc., and Global Outreach help to alleviate hunger by improving food production. Interdenominational enterprises such as World Vision raise money to feed the hungry."

"This compilation of materials represents the combined commitment of the Southern Baptist Convention's own agencies, however, to deal with the grave moral issue of world hunger."

Southern Baptist gifts for alleviating world hunger through the Home and Foreign Mission Boards have increased dramatically since the 1970s. Gifts to world hunger jumped from \$81,000 in 1971 to \$4.9 million in 1981. Of that sum, \$4.76 million went to their Foreign Mission Board and \$145,800 went to the Home Mission Board.

According to Southern Baptist Convention action taken last year in Los Angeles, 80 percent of world hunger offerings go to the Foreign Mission Board and 20 percent go to the Home Mission Board, unless otherwise designated.

Burlingame, Calif. (EP)—Watergate figure, and one time aid to Richard Nixon, Jeb Stuart Magruder, has been approved as a pastor's assistant at the First Presbyterian Church of Burlingame.

Church Growth Conferences

7 - 9 p.m.

Ron Lewis, senior consultant for Church Growth Designs, Nashville, TN will lead three conferences:

- August 16 First Baptist Church, Long Beach
- August 17 West Laurel Baptist Church, Laurel
- August 19 First Baptist Church, Hazlehurst



Neil Jackson, consultant, Growth Section, Baptist Sunday School Board, Nashville, TN will lead three conferences:

- August 23 First Baptist Church, Philadelphia
- August 24 First Baptist Church, Grenada
- August 26 First Baptist Church, Holly Springs

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Editorials . . .

The influencing of Southern Baptists

What is the Southern Baptist Convention? It is a three-day meeting held once each year, mainly for the purpose of hearing reports from the many agencies and institutions that are sponsored by Southern Baptists, to elect trustees for these agencies and institutions, and to adopt an overall budget.

Strictly speaking, the Southern Baptist Convention is not a denomination, though it is generally referred to as though it were. A group of independent churches (35,000 of them) voluntarily pool their efforts in seeking to provide a world-wide witness for the gospel of the Lord and Savior, Jesus the Christ. Members from these churches meet once a year, and that is the convention.

There is no one to tell these churches how they are to go about their own witnessing endeavors, and the only reason there is any structure about the cooperative witnessing is that there would be ineffective efforts otherwise.

Nevertheless, we have one group that seems to be insisting that in order to be Southern Baptist a church must find itself under a theological umbrella, the boundaries of which have been or will be defined by the group or some individual within the group. On the other hand, there is another group that perhaps could be charged with insisting that in order to be Southern Baptist a church must participate in all or most of the programs that are endorsed by Southern Baptists.

Neither concept is completely true. And indeed, both groups likely would fit comfortably together under a theological umbrella that might be a little broader than either would prefer, but which would not be broad enough to be a problem for either.

And there would be some things in the entire spectrum of programs for everybody to dislike, though the objects of complaint would vary widely. The programs, of course, call for voluntary participation only.

Somewhat, however, with the Houston Southern Baptist Convention in 1979 those annual meetings began to take on extreme importance. They became a proving ground for determining the relative strength of first one then of both groups mentioned above.

As this condition accelerated, the

activities of individuals who have been involved seemed to take on added significance. For instance, in a commentary on the New Orleans convention, Stan Haste, a staff member of the Baptist Joint Committee on Public Affairs, noted that SBC President Bailey Smith was seen preceding the convention in a gathering that included Jerry Falwell, noted independent Baptist; Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, and a former SBC president; Charles Stanley, pastor of First Baptist Church, Atlanta; and Ed McAteer, a layman in the Bellevue Church who was instrumental in forming the religious new right on the national political scene.

Smith, however, told the *Baptist Record* that there never was a structured meeting of this group. He said the only time that he and Falwell were together was when Falwell invited him to attend a meeting of the national Religious News Writers Association, at which Falwell was speaking. Haste, on the other hand, noted that the group had been seen together at the Hyatt Regency Hotel for four or five individuals, and it seemed significant to him that the group would be gathered in the presence of Falwell just before the convention.

And Don Harbuck, pastor of First Baptist Church, El Dorado, Ark., told the *Baptist Record* that he was chatting with Rogers in the lobby of the hotel when Falwell came along and told Rogers he had just been in a meeting with Smith.

Also, as has been noted, President Smith appointed Maryland bi-vocational Pastor Norris Sydnor, a political ally of McAteer's, to be chairman of the Resolutions Committee, though Sydnor had attended a few Southern Baptist Conventions before. Sydnor in turn asked McAteer to help him in his committee responsibilities, and the convention found itself facing decisions of whether to place itself in much more extreme positions than before in resolution statements. Again, however, there is little to be concerned about in such statements. They represent only the majority of those people voting at the time and have no binding effect at all. In various quarters they are held up as position statements, but

they are not.

The convention, in fact, refused to adopt a resolution that would have sought to make resolutions binding. This would not have worked anyway, for a resolution to make resolutions binding would not be binding.

Regardless, the White House thought enough of the resolution process to enlist McAteer to try to get a resolution passed on prayer in public schools, and such a resolution was passed.

Regarding his appointment of Sydnor, Smith told the *Baptist Record* that he took the recommendation of no one in making the decision. He had met Sydnor several times in Washington, D. C., and had found that he had been instrumental in getting black churches in the area involved in SBC work. Smith said he had not known of the McAteer-Sydnor connection at the time of the appointment.

Then, as also has been noted, Vice President George Bush, spoke to the Pastor's Conference before the convention and pointed out that someone present at the conference had prevailed on him to make a ringing defense of the religious new right.

The *Sword of the Lord* covered the New Orleans convention, and it was confused in many of its concepts. It claimed to know, however, what it was talking about as it explained the strategy that is being employed by the religious new right, or whoever it is, that is attempting to wrangle control of Southern Baptist affairs. That writer pointed out that Adrian Rogers gave up the convention presidency after only one year so that Bailey Smith could be elected in St. Louis and go to Los Angeles the next year as the incumbent rather than having to face election for the first time in that city so far from the center of Southern Baptists' major population.

Rogers told the *Baptist Record* that he declined to let his name be placed in nomination for a second term because he felt his church had need for his undivided leadership at that particular point.

Draper, meanwhile, claims no participation in any such activities as mentioned in *The Sword of the Lord* and has begun his tenure in a very

positive and commendable manner. If he continues on his same course, and there is no reason to think otherwise, there could be healing in the ranks of Southern Baptists. Draper is wise enough in the ways of Southern Baptists to know that the programs and institutions belong to no particular interest group but to all who make up what has been called the Southern Baptist Convention in the all-inclusive sense.

The *Sword of the Lord* has taken exception to some of the positions established by Jimmy Draper during a news conference following his election. The answers were not what the *Sword* writer wanted to hear. Others who might be disappointed may take up the cry. Draper will need the support and prayers of those who would hope that indeed healing can come to Southern Baptists, hopefully before the greater mass of the people are touched by the illness.

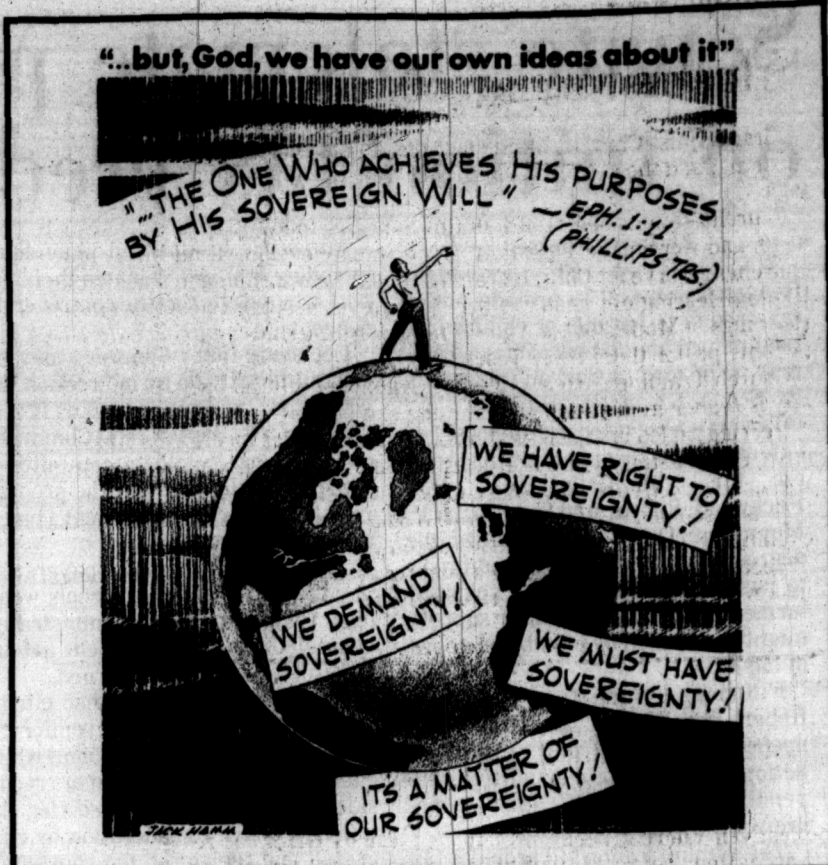
Maybe there has been a drift from what Southern Baptists were 50 years ago to some other position today. If so, maybe the change was for the better and maybe it wasn't. There is nobody to decide about that but Southern Baptists as they feel they are led of the Lord. What outside interests saw in New Orleans was Southern Baptists trying to do that very thing.

Of course, there has to be some sort of theological distinctive, or we would no longer be called Baptists. At some point a person or a church is Baptist. At some point he or it is not. Where is the dividing line, and who is to determine that it is the dividing line? Those are the questions that plague us.

By the same token, given that we are all to be considered as Baptists, then the only reason for deciding to be a Southern Baptist is because of an interest in what Southern Baptists are trying to do through their institutions and programs. So while the participation in programs is entirely a voluntary thing, without an interest in such programs there would be little reason to be a Southern Baptist.

What is the answer? It seems that this is one for the Lord to handle.

The Lord can lead in many ways, but let's be sure it's the Lord we are listening to.



Faces And Places

By Anne Washburn McWilliams

Partners in prayer

An old man—seller of fruits and vegetables, a guitarist, a shoeshine boy, a soccer player. . . . Sculptured figures from the talented hand of Steve Glaze revealed to me his love for Argentina. Somewhere down deep, they touched my emotions, and fanned the flame of affection I have for that country, too. Paintings and sculpture by Steve and his wife Ruth were on exhibit during July at the Jackson Municipal Art Gallery. The two were professors of art at Judson College in Alabama. He is the son of Jack and Jean Glaze of Clinton who were for 25 years or more missionaries in Argentina. His brother David and sister-in-law Gloria have just been appointed missionaries there.

Ever since Argentina became one of Mississippi's partners in missions, and I added it to my special prayer list, along with Uruguay and Paraguay, I have been much more acutely aware of every mention of the country and its people in any newspaper, magazine, or mission periodical. (And I have learned that any time I earnestly pray for anyone or any cause, I begin to love that person more, or feel more genuine concern for that cause.)

My dictionary defines "partners" as "those who cooperate in a venture or challenge" or "a relationship between two in which each has equal status and a certain independence, but also implicit or formal obligations to the other." One such mutual obligation with our Rio de la Plata partners is, I think, prayer.

Knowing particular persons in a place intensifies one's interest in that place. When I think of Argentina, I see the face of Josie Hawkins (who grew up in Rosario) and her sisters Amie Vary and Luisa and their brother Joe, all of whom I knew while at Judson College. Their parents were missionaries in Argentina for 41 years. Our Spanish professor at Judson, Mrs. Alberta McCown, had also been a missionary to Argentina. I was impressed that Josie could chatter away in Spanish with Mrs. McCown when I was struggling just to pronounce "hola" and "adios."

Josie married Fred Smith, citizen of Argentina. Now both are working at the Baptist Spanish Publishing House in El Paso, where Aldo Broda, also an Argentine is the director.

When I think of Argentina, I see the

faces of Ignacio and Teresa Loreda. I met them at Josie's house when I was in El Paso a couple of years ago. He is executive secretary of the Baptist Convention of Argentina. I remember their friendly warmth when they met me at the airport, and the fun we had sitting in Josie's cozy kitchen sipping mate, Argentina's special tea.

When I think of Argentina, I think of Mark and Cecile Alexander, missionaries in Argentina, whom I knew at Southwestern Seminary during their courtship days and did not see again until he worked in the Baptist Building earlier this year while on furlough.

And I think of Mr. and Mrs. Bill Ferrell, now with the Spanish church in Jackson, who were formerly missionaries in Argentina.

A short time ago I read the news story from Nairobi, Kenya, about the Baptist World Alliance council meeting where British and Argentine Baptists clasped hands and all the delegates sang "Alleluia." I had known that relationships between British and Argentine Baptist leaders had remained good during the recent war, and that they had exchanged messages of love and concern. But this story from Kenya was so dramatic I could not help praising God and thinking, "Only he can give such a feeling of oneness and love in a situation like this." And the words of a song came back to me: "The love of God is greater far than tongue or pen can ever tell."

When we pray for someone, do our prayers make any difference? I could recount dozens of illustrations where they have, and I'm sure many of my readers could, too. Under "Prayer Requests for Argentina," today I have written: pray for the erasure of bitterness and the softening of grief of those whose sons and brothers and husbands were killed or badly wounded in the war; pray for an upturn in the economic situation there, where inflation is even worse than here; pray for the missionaries and their specific needs; pray for the Argentine Baptists and for those to whom they witness, that the Holy Spirit may fill them with a spirit of receptiveness to his Word.

As Tennyson wrote, "Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide."

Guest Opinion . . .

School prayer amendment: a false bill of goods

By Stan Haste

President Reagan and his allies on Capitol Hill are selling the American people—and church people in particular—a false bill of goods with the proposed constitutional amendment on prayer in public schools.

What the President and legislators such as Sen. Jesse Helms and Sen. Strom Thurmond want the people to buy is the idea that "voluntary" prayer in schools would be a harmless exercise of piety at a time when many Americans believe that public schools have failed.

Indeed the entire debate over prayer in schools revolves around the meaning of the word "voluntary."

The only "voluntary" aspect of the proposed prayer amendment would be that individual children—from six-year-old first graders to 18-year-old high school seniors—could ask to be excused from participation in the daily recitation of prayer.

In every other sense, by the President's own admission, the proposed amendment is nothing more than a return to the pre-1962 status quo, before the Supreme Court outlawed state-required and state-written public school devotionals.

In his May 6 Rose Garden address announcing his intention to send the proposal to Congress, Reagan said as much when he declared that "the law of this land has effectively removed

prayer from our classrooms . . . current interpretation of our Constitution holds that the minds of our children cannot be free to pray to God in public schools. No one will ever convince me that a moment of voluntary prayer will harm a child or threaten a school or state."

Even as the President spoke, aide Morton C. Blackwell was handing out to reporters a pair of documents which contradicted what Reagan was saying.

One of them, a "Background Paper on Voluntary School Prayer," said: "The President seeks only a return to the situation before 1962 when voluntary prayer wasn't thought to conflict with the First Amendment."

What was at issue in 1962, as the President and his people know well, was not "voluntary" prayer at all. It was, put plainly, coerced prayer. In that momentous decision ringing once more the bell of religious freedom, the Supreme Court held 8-1 that the state of New York could not under the Constitution compose a prayer which local school boards in turn could require to be recited each day.

A second document handed out by the White House, "Questions and Answers on the President's Proposed Voluntary School Prayer Amend-

ment," posed the following question and answer:

"Q) Will state governments or local schools boards be free to compose their own prayers if this amendment is ratified?"

"A) Yes. Since the voluntary school prayer amendment will eliminate any federal constitutional obstacle to voluntary school prayer, states and communities would be free to select prayers of their own choosing. They could choose prayers that have already been written, or they could compose their own prayers. If groups of people are to be permitted to pray, someone must have the power to determine the content of such prayers (emphasis added). The amendment will accept the premise that communities are a more appropriate forum than federal courts for decisions about the content of school prayers."

In other words, the President is arguing that state legislators and local school board members, subject to the electoral pressures faced by all politicians, are better qualified to interpret and enforce the religious needs of their constituents than is the plain language of the First Amendment forbidding an establishment of religion.

But he is doing more than that. He is

engaging in what George Orwell in his classic, 1984, described as "double-speak." He is saying one thing while meaning precisely the opposite.

Not without reason did the Department of Justice, in wording the proposed amendment, leave out the word "voluntary." The conclusion of attorneys at Justice was that the use of the word would make the proposal constitutionally suspect and raise the possibility of having a constitutional amendment declared unconstitutional.

At a foreboding moment in the history of the American constitutional experiment, the people desperately need to hear and heed the clear thinking of giants of generations past who championed religious freedom for all citizens.

They need to listen to George W. Truett declare: "Christ's religion needs no prop of any kind from any worldly source, and to the degree that it is thus supported is a millstone hanged about its neck."

This proposal that would devastate the most precious of all constitutional rights—freedom of conscience in religious matters.

Stan Haste is on the staff of the Baptist Joint Committee on Public Affairs in Washington, D.C.

Letters To The Editor

The school prayer issue

Editor:

Your recent editorial, "School Prayer and Confusion" (July 15, 1982), was disturbing to me. The implication of the editorial seemed to be that the messengers to the New Orleans Convention were either confused, manipulated, or unduly influenced in voting to support the school prayer amendment. Having been a lay messenger to that Convention, I would suggest that we knew exactly what we were doing. And we were not unaware that the resolution would signify a change in the Southern Baptist position. (That was clearly pointed out in the speeches opposing the resolution.) There are certainly good arguments on both sides, but a clear majority of the messengers believed that Baptists should support the amendment.

The editorial's criticism of Ed McAteer and President Reagan seemed to me totally unwarranted and based on activities that were perfectly proper. That the President would take

an active interest in the proceedings of the Convention is a compliment to the importance of the Convention's opinion.

Your editorial seems to have been an attempt to "educate" us away from our "error." Dr. James Dunn has indicated that the Baptist Joint Committee on Public Affairs will continue to oppose the amendment and will "work harder than ever to educate Southern Baptists at the grass roots." (Memphis Commercial Appeal, June 18, 1982) We who were messengers did not view our votes on resolutions as a test to see if we needed remedial education. Rather, we expected that our collective voice would be listened to. For agencies supported by the Cooperative Program to work against the clearly expressed will of the Convention surely is a threat to support for the Cooperative Program.

Ironically, your editorial ended with this comment concerning a related issue: "This Convention already has faced that issue and made its decision to make no statement. That is how the

issue must remain." I think, perhaps, the Convention's decision on the school prayer amendment should likewise be respected.

Jim Frees
Clear Creek Baptist Church
Oxford

This letter is sincerely appreciated, for in editorial writing there is no presumption that everyone will agree. If that were so, there would be no need for editorials.

Once again, however, let it be made crystal clear that the *Baptist Record* does not oppose prayer in public schools. What we oppose is a Mormon teacher calling an elementary classroom to prayer and giving suggestions as to how to go about praying.

We do favor public school children being able to gather on school property at unstructured times and having their own voluntary prayer meeting without any sort of input from school or governmental officials. This the Supreme Court effectively ruled against when it refused to hear an appeal from a New

York high school group. But we feel that was a court error, not a constitutional error. The Constitution protects the rights of those children when it says that the government shall make no law "respecting an establishment of religion, or prohibiting the free exercise thereof . . ." We may need a new court, but I don't think we need a new amendment to the constitution.

The convention, however, did not change the Southern Baptist position on prayer in the public schools. There is no Southern Baptist position. The 13 million plus Southern Baptists may have individual positions, or they may not; but there is no collective position.

There are resolutions that state the thinking of the majority of those voting. This varies from year to year according to who is present, and for that reason the convention's institutions cannot be guided by resolutions. They would be going in one direction one year and in another direction the next. So trustees are elected to guide the affairs of the institutions.

I will have to state that the editorial contained no criticism of anybody. It simply was a statement of facts pertaining to a situation and the involvement of a few individuals. I am sure that they have no objection to their activities being noted.—Editor.

Search fund established

Editor:

After school was out at East Mississippi Junior College, Frank Ivan Zgarba, went to Pensacola, Fla., with his friend Greg L'Orange, to work during the summer. He was living with Greg, and his family.

On June 4 Frank left work with about \$15 in his pocket, and told his co-

workers he would see them in the morning. He has not been seen or heard of since then. On June 21st, his car was found in Pensacola, on G Street, near the National Guard Armory. The battery was missing. The car was taken to the police station for examination and evidence. It is believed that crime is involved; but to this date, nothing has been proven.

Frank had many friends at West Lauderdale School, where he attended from the third grade until his junior year, also at Fellowship Baptist Church (Lauderdale County) and throughout this Bailey-Center Hill Community.

A Zgarba Search Fund has been established at Merchants and Farmers Bank, in Meridian, Mississippi, to help his family with the expense of this search. This was started by Jack Young, a friend of the family. The account number is 066-2917.

Frank's father, the Rev. Jerry F. Zgarba, was pastor of Fellowship Baptist Church, here in Lauderdale County, from 1967 to 1975. Brooksville Baptist Church, where he is now pastor, has offered a \$2,500 reward for the arrest and conviction of anyone connected with Frank's disappearance.

Frank is six feet tall, dark hair and eyes, with olive complexion, and weighs about 155 pounds. When he left work he was wearing a green and navy shirt, blue jeans, and blue Nike shoes. He is 22 years old. There is nothing normal about this situation. If Frank could get to a phone, he definitely would call his family. How we wish that he could. Please remember them in your prayers.

Mary Ella Cobb
Route 12, Box 120
Meridian, Mississippi 39301

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Don McGregor

Editor

Tim Nicholas

Associate Editor

Anne McWilliams

Editorial Associate

Official Journal of

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James Yates

President

Earl Kelly

Executive Secretary-Treasurer

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Mathiston meets in morning

First Baptist Church, Mathiston, has an unusual time slot for Church Training, and the church has initiated Wednesday morning prayer meetings.

Church Training begins at 9:30 a.m. Sundays, followed by Sunday School at 10, and worship service at 11. "The Sunday evening time which most churches reserve for Church Training is used for our choir activities," said Higdon Herrington, pastor. Church Training has been held on Sunday mornings at Mathiston for a good many years, he said—starting before he became pastor there three years ago.

Church Training enrollment is 104. Attendance July 11 was 69, but usually is higher in the winter than in the summer.

Herrington led in the instigation of a second prayer meeting on Wednesdays. One meeting begins at 10 a.m. and another at 7:30 p.m. (or earlier in winter) every Wednesday. Most of those who attend on Wednesday mornings are senior adults or others who find it impossible to go out in the evenings. "This has been a good response," Herrington said.

Recently he has been leading a study of Jeremiah Wednesday mornings and evenings, in addition to giving time for special prayer.

Staff Changes

Bellehaven Church, Jackson County, has called Dolan McArthur as youth director. He goes from Pineview Baptist Church, Moss Point.

Graceland Church, Jackson County, has called Craig Edwards as minister of music and youth.

Leland Hurt, has accepted a position as minister of music, education, and youth at First Baptist Church, Water Valley. For five years he has held the same position at First Baptist Church, North Little Rock, Ark. He is a native of New Albany, Miss. A graduate of University of Mississippi, he received the degree of bachelor of music education before attending Southwestern Seminary, where he earned the master of church music degree.

Hardy R. Denham, Jr., pastor of First Baptist Church, Newton, for 14 years, announced his resignation on

July 25, to become effective Oct. 31. He and Mrs. Denham plan to remain in Newton where he will continue his writing and do evangelistic preaching and conduct Bible conferences. During his

pastorate in Newton, he has served six years on the Mississippi Baptist Education Commission. He is the author of several books and writer of curriculum materials for the Sunday School Board, SBC. His sermons have won awards, including a freedom award from Freedom Foundation, Valley Forge, and an award from the Sunday School Board, SBC.

Howard T. Curbow has moved to the New Prospect Baptist Church, Northwest Association, near Olive Branch, as pastor. Before moving, he was pastor of Bethel Baptist Church, Yalobusha County.

Dot Brister is the new education secretary at Morrison Heights Baptist Church, Clinton.

Keith Thrash has accepted a call to Pass Road Baptist Church, Gulfport, as minister of education and associate pastor. He goes from the pastorate of Mt. Olive Baptist Church, Greenwood. He is a graduate of Mississippi State University.

David Lawrence has resigned as pastor of Harmony (Cophah) to accept the pastorate of First Baptist Church, Tallulah, La.

East Lincoln Church (Cophah) has called James C. Harris as pastor. His home church, Little Bahala, has ordained him to the gospel ministry.

Benoit Church, Bolivar County, has called Bobby Walton as pastor. He will move from New Hope Church, Marion County.

Randy Grim has resigned as music and youth minister at Tybertown Church to accept a call as minister of music at First Baptist Church, Prattville, Ala.

Dennis Dunn resigned as pastor of First Baptist, Boyle, on July 18. He will return to a former pastorate, Union Hill Baptist Church, Lincoln County.

Tommy Shumate of Jackson has accepted the position of minister to single adults at North Jacksonville Baptist Church, Jacksonville, Fla. A graduate of Belhaven College and Southwestern Seminary, Shumate has been associate to Chester Swor in their Christian Life Crusades.

Woodland Hills Church, Jackson, has added three new staff members. David B. Jones comes from Garland, Texas, as minister of education; Gary Maze has begun his duties as minister of activities and youth, and Tom Berry will be part time minister to the deaf. This completes the staff for the church. James E. Scirrat is pastor.

Luther D. (Mackie) McCollister III, minister of education at South Park Baptist Church, Alvin, Texas, has accepted the call to become minister of education at Harrisburg Baptist Church, Tupelo.

McCollister is a graduate of Louisiana State University and Southwestern Seminary. He will begin his work at Harrisburg in mid-August.



At left is Ladye Love Long of Iuka, who rated superior and was winner of a \$25 scholarship to a Baptist Assembly. Right is Lori Parker of Columbia who was overall trophy winner and received a \$25 scholarship to a Baptist assembly. These girls won at the Mississippi Youth Vocal Festival July 19 at Gulfshore. This is an annual event for 10-12th grade students. Final round judges were Harvey Kelly, minister of music at Poplar Springs Drive Church, Meridian; Lewis Oswalt, minister of music at First, Pascagoula; and Don Collins, of the University of Central Arkansas and Cambiata Vocal Institute. For information about the 1983 Vocal Festival and preparation for it, contact Susan Clark, Church Music department, Box 530, Jackson, Miss., 39205.

Revival Dates

Franklin, Fla.: Aug. 8-13; James Messer, evangelist; Mon.-Fri., 7:30 p.m.; old-fashioned day and dinner on the grounds on Sunday and service at 11 a.m. Freeman Pierce, pastor.

Agricola Church, (George): Aug. 8-13; Sunday at 11 a.m. and 7 p.m.; weekday at 10:30 a.m. and 7:30 p.m.; N. H. Smith, Escatawpa, pastor for many years in Mississippi and a former pastor of Shady Grove Church (George), evangelist; Ronnie Cottingham, Lucedale, music evangelist; Eddie Davidson, pastor.

Emmanuel Church, Union: Aug. 16-20; 7:30 p.m.; Danny Lanier, pastor, Antioch Baptist Church, evangelist; Chuck Dean, minister of music; Steve Purvis, pastor.

Airport, Grenada: Aug. 15-20; Truman Scarborough, pastor, East Philadelphia, preaching; music led by Bobby Shurden, music evangelist from Drew; Paul Blanchard, pastor.

Roseland Park Church, Picayune: Aug. 15-20; Tom Sumrall, pastor, First, New Albany, and former missionary to Brazil, evangelist; Clyde Wells, Waco, Texas, music evangelist; Gene Smith, pastor.

Sand Ridge (Scott): Aug. 15-20; at 7:30 p.m.; Larry Duncan, East Morton Church, Morton, evangelist; Ray Moseley, pastor.

New Hope (Franklin): Aug. 15-20; Sunday at 11 a.m. and 7 p.m. plus dinner on the grounds; Mon.-Fri. at 7:30 p.m.; Mike Franzone, Bolivar, Mo., evangelist; Ronnie Cottingham, Lucedale, music evangelist; Cathy Turnage, Columbia, pianist; Billy Dowdy, pastor.

Line Creek Church (Scott): Aug. 15-20; Sunday homecoming, dinner in fellowship hall and afternoon service at 1:30; Mon.-Fri. at 7:30 p.m.; Bill Stout, pastor; Charles Myers, pastor, Alta Woods Church, Jackson, evangelist; Bob Chafin, Bay Springs, music evangelist.

Bethany (Jasper): Aug. 15-20; homecoming Sunday with dinner on the ground; Ben Carlisle, former pastor at Bethany, preaching Sunday morning at 11 and Sunday afternoon at 1:30; Terry Williams, pastor, First, Polkville, bringing weekday messages at 7 p.m.; Don W. Mathis, pastor.

Calvary, Corinth: Aug. 15-20; Sunday at 10:45 a.m. and 7 p.m.; Mon.-Fri., at noon at 7:15 p.m.; Howell Upchurch, pastor Valley View Baptist, Louisville, Ky., and a director of Fullness Magazine, evangelist; Wayne Marshall, pastor.

Pine Crest, Star: Aug. 15-20; Sonny Adkins, evangelist; Paul Padgett, directing music; Luther C. Newell, Jr., pastor; Sunday at 11 and 7:30 nightly.

Doty Springs Church (Attala): Aug. 15-20; Joe Hill, pastor, evangelist; regular services Sunday at 10:30 a.m. and 7:30 p.m.; during week at 7:30 p.m.

Silver Springs Church, Osyka: August 15-20; dinner on grounds after Sunday morning service; 7:30 nightly; Donnie Bond, native of Silver Springs, evangelist (he and his wife Dimple have been appointed as missionaries to the Leeward Islands; James M. Thornhill, Sr., pastor, to lead the music.

Gulf Gardens, Gulfport: Aug. 15-20; music by Doyle Searcy, pastor of Beech Grove Church, Campbellsville, Ky., and a member of the Centurymen of the Radio and Television Commission, SBC; services at 7 nightly; C. B. Scott, pastor.

Trinity (Leake): Aug. 15-20; Ken Anderson, pastor, First, Saltville, evangelist; David Provost, minister of music, First Church, Canton, music evangelist; Sunday 11 a.m. and 7 p.m.; Mon.-Fri., 10:30 a.m. and 7:30 p.m.; Bobby Waggoner, pastor.

Holly (Alcorn): Aug. 15-20, at 7 p.m.; Mike Lee, department of evangelism, Michigan Baptist Convention, evangelist; Jack Price, pastor.

Just for the Record

Ricky Prassel, son of Dick and Ruth Prassel of Raymond, was licensed to the gospel ministry on July 14 by Raymond Baptist Church. He preached there July 18. He is a student at Mississippi College.

Raymond Baptist Church has had a summer of youth activities under leadership of **Jeff Clark**, senior at Mississippi College, with assistance from his wife, **Alicia Gunn Clark**, daughter of Frank Gunn, pastor, First, Biloxi. Jeff and Alicia were to be married in First, Biloxi on Aug. 14.

Susie Brandon, a student at Delta State, is summer secretary for the Riverside Baptist Association.

Trinity Baptist Church, Biloxi, recently ordained **Glenn Phillips** to the gospel ministry. Shoreline Park Church, Bay St. Louis, has called Phillips to his first pastorate. Bobby Perry, director of missions, Gulf Coast, preached the ordination sermon. Others on program were Joe Abel, Trinity pastor; Fred Rounsaville, Trinity deacon; and Frank Barnes, associational Church Training director.

Mike Davis, minister of music and youth at Goodwater Baptist Church, Magee, Simpson County, has been selected to appear in the 1982 edition of **Outstanding Young Men of America**. He is a 1981 graduate of William Carey College, and has attended New Orleans Seminary.

Owen P. McWilliams has surrendered "to serve the Lord in full-time gospel ministry." He is available for pulpit supply and can be reached by phone at his home (792-5065) or through his pastor, Danny Berry (792-8366). McWilliams is a member of Bethany Baptist Church, Prentiss, in Jeff Davis Association.

Frank Roberson, age 74, was ordained recently to the gospel ministry by Corinth Baptist Church, Tallahatchie County. Roberson is pastor at Shiloh Church, Montgomery County. He is perhaps the oldest Tallahatchie Countian ever to be ordained to the ministry. He was a deacon at Corinth.



MRS. CURTIS RILEY, Carroll-Montgomery missions committee chairman, presented a check from the association to DALE RUDDLE, chapel treasurer, Philippi, W. Va., for \$375.67 to cover cost of materials for a new sign, pictured above.



Sixteen from Carroll-Montgomery Baptist Association left July 9 for Philippi, W. Va. On their arrival, Larry Hall, pastor of the Southern Baptist Chapel, briefed them on assigned work. Dale Ellis, volunteer youth and music director at the chapel, delivered them to sleeping quarters at Alderson-Broadus College.

The group divided into six backyard Bible teams and one carpenter detail. In addition, they did People Search and gave out brochures for a youth-led revival. The carpentry unit built two sets of steps for the baptistry, four tables for the Children's Department, and four lecterns. Also the group, bought and installed a church sign. Left to right: Peter Fairley, Denise Andrews, Jan Ferguson, Marilyn Bishop, Tammie Avant, Bonnie Anderson, Libby Carpenter, Kim Perkins, Lady Summers, David Holmes, Donna Elliott, and, back row, Mae Hardin, Ann Houston, Jewel Riley.



Jones group travels to Alaska for music, missions

"NEWLIGHT" boarded the BSU van June 18 to travel to New Orleans to a plane that would take them to Anchorage, Alaska. "NEWLIGHT" is a musical ensemble of Jones Junior College BSU consisting of eight singers, a pianist, and a sound technician. John Sumner, BSU director, and Mike Miller, ensemble director, were chaperons. Candy Sumner also made the trip.

They arrived at 11:30 p.m. Alaskan time (3:30 a.m. Mississippi time). Don Rollins, host pastor, met them at the airport and took them to the church which was to be their base.

After cooking breakfast, and a short run-through of their music, they went out to advertise Back-Yard-Bible Club and Mission Vacation Bible School, to be conducted from 1:30 to 3:30 p.m.

"Everyone rushed to get ready for the night's performance. Usually we came in around 10:30 p.m. and waited our turn for one of the two showers," reports John Sumner. "Then it was time to hit the sleeping bags on concrete floors and get ready to start all over again."

Over the ten-day stay they did six concerts, held a BBC in the park, a mission VBS in the church, and knocked on over 1,000 doors. They also put 1,250 miles on the rented van. "Somewhere in between we even found time to climb a mountain," Sumner said.

On June 28, they boarded the plane to travel back to Mississippi.

Revival Results

Pope Church: July 25-30; Gene Henderson, Fairview, Columbus, evangelist; Mart Garrett, New Albany, student at Ole Miss, music director; Glenda Deaton, pianist; Karen Lewis, organist; three for baptism; one by letter; Mitchell Osborne, pastor; Ken Lewis, church music director.

Calvary Church (Lamar): July 26-30; 7 decisions for professions of faith; Jerry Oswalt, evangelist; Tom Larrimore, music evangelist; Doug Benedict, pastor.

First Church, Lyman: July 25-28; Freddie Gage, and Bill and Ivy Jean Sky-Eagle, evangelists; 48 professions of faith; Delton M. Beall, pastor, said, "Our people prayed and worked to see the greatest revival in the history of our church."

Homecomings

Riverside Baptist Church (Wayne): Aug. 15; homecoming; lunch at church; singing by Skyliners; B. Z. Byrd, pastor.

E.D. Richardson, pastor, retires

New Zion Baptist Church, Choctaw Association, honored Mr. and Mrs. E. D. Richardson July 25, on his retirement. A reception was held, and gifts were presented from the church.

Richardson attended Wood Junior College, Mississippi College and New Orleans Seminary. In the past 30 years he has served as pastor of churches in Louisiana and Mississippi. He has been at New Zion four years.

He and his wife Bertha have a son, Delmar, and a daughter, Mrs. Charlie Boudreaux of Ocean Springs.

His address in retirement will be Rt. 1, Box 341C, Noxapater, Miss. 39346.

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Names in the news...

Robert Desbien has been named project coordinator for the product development department of the office of communications at the Southern Baptist Foreign Mission Board. Desbien, assistant to the president and director of public relations at Midwestern Baptist Theological Seminary, Kansas City, Mo., will assume his new duties Aug. 23.

Ward Hildreth has been named facility director for the Southern Baptist Foreign Mission Board's new missionary orientation center under construction near Richmond, Va. Hildreth will live at the 233-acre site, and will be on call 24-hours-a-day, seven-days-a-week to direct the physical operation of the center, relieving the program managers of the day-to-day logistics.

Charles Beckett has been named assistant to the vice president of human resources at the Southern Baptist Foreign Mission Board.

ABILENE, Texas. (BP)—Charles R. Richardson, assistant editor of the *Baptist Recorder*, journal of the Baptist State Convention of North Carolina, has been named news director for Hardin-Simmons University, according to Darrell Wood, director of communications at HSU. Richardson previously worked as HSU director of public information, 1965-67 and 1968-73.

David Clanton, audio-visual director for the Baptist General Convention of Texas, has been named director of public relations at Baylor University.

John Claypool, former pastor of Northminster Baptist Church, Jackson, has completed a year's residency in clinical pastoral education at Southern Baptist Hospital, New Orleans, and will join the pastoral team of Second Baptist Church, Lubbock, Texas, with responsibilities in pastoral care, teaching and preaching. Hardy Clemons is pastor.



Crowding around

The tract rack was a popular display at the Chulaburi Baptist Church booth during the Rattanakosin Bicentennial in Thailand. Celebrating 200 years of the city of Bangkok and of the reigning Chakri Dynasty, the Department of Religious Affairs invited recognized religious groups to participate in the bicentennial.

Christian films, a Bible display, nativity scene and blood pressure clinic from Bangkok Baptist Hospital also attracted fairgoers. Southern Baptist missionary DONALD PHLEGAR, a Mississippian, and coworkers at the Baptist mass communications center, at the request of the Department of Religious Affairs, filmed a religious exhibition in Bangkok which was broadcast throughout the country. (FMB) PHOTO By Robert Stewart.

Landes will join Baylor faculty

DALLAS (BP)—James H. Landes will join the Baylor University religion faculty in January of 1983, following his retirement as executive director of the 2.2-million-member Baptist General Convention of Texas in December.

Landes, 69, will be distinguished visiting professor of religion.

Landes became executive director in 1974. He is a native of Arkansas and received a bachelor of science degree from Ouachita Baptist University, Arkadelphia, Ark., and a master of theology from Southwestern Baptist Theological Seminary. Landes has been honored with five honorary doctorate degrees, including one from Baylor University in 1951.

Santa Severa—Delegates to the Italian Baptist Union (UCEBI) assembly elected Andrea Mannuci of Florence as editor of the monthly "Il Testimonio."

Anxious night over when son of missionaries is found safe

By Indy Whitten

July 21, 1982 was an anxious night for the Spanish Baptist Mission because John Whitten, a twenty-one year old M.K. was lost on the mountain of Montgo. Around two p.m. John and a friend, David Simmons, had climbed Montgo. Around four p.m. they were separated from each other and David returned to the Denia Baptist camp, thinking that John would come.

John went to the place formerly agreed upon and waited until seven p.m. He then started down but became confused and took a path which led in the opposite direction. Later he began to realize what he had done and returned to the top of the mountain.

As night began to fall in the Denia Camp, the Mission family began to be concerned over John. Bob Crider, president of the mission, slipped out of the meeting and took a group up the mountain, and with megaphone they searched for some two and a half hours. They returned without having had any answer from John. Then the pastor of the local Baptist church had the Civil Guards of the town of Denia to organize a search party. Eighteen people from the mission meeting went to the mountain with lights and megaphones. This party included John's Dad, Charles W. Whitten, Sr. Pedro Bonet, president of the Spanish Baptist Union; several career missionary men; M.K.s and special project workers. The search continued until after three a.m. and the group returned—all except three Civil Guards and six people from the camp.

"There's nothing else we can do until daybreak," the Civil Guards said. "Tomorrow we will bring dogs from Alicante to search for him."

Because of great concern, a good part of the mission family was up until around three a.m. Prayer groups were formed everywhere, and the children were especially concerned. One M.K. exclaimed to his dad, "What will John do up there without a pillow?" Another said, "I cannot go to bed. I must stay up and wait for John."

Around four a.m. the group on the mountain was talking and suddenly they saw at a distance that somebody lighted a match. They called out, "Who are you?" and John replied. Immediately they tried to contact the town of Denia below them, but could not. They talked to a town to the north and that town called Alicante the capital of the province and Alicante notified Denia that John had been found and was all right.

At around 7:30 just as the sun was coming up out of the Mediterranean, John's parents were at the foot of the steep part of the mountain waiting for him and the party to come down. It is likely that John had a type of heat exhaustion because of the sun and thirst and for that reason he could not respond to the search party.

After being helped at the beginning and given liquids, he was able to come down the mountain with the group. What rejoicing took place! The long anxious night was over and there was an even closer sense of unity among the Spanish people at the camp and the missionaries. There was the certainty that God had heard and answered prayers.

(Indy Whitten is press representative of the Baptist Mission to Spain. John Whitten is her son.)

Nepal church grows

KATHMANDU, Nepal (EP)—Significant church growth is taking place in Nepal, reports Theodore Williams, general secretary of the Indian Evangelical Mission, who was there for the annual conference of the Nepal Christian Fellowship in May.

As recently as 17 years ago there were about 20 known Christians in Nepal; eight years ago there were 800, and now their number is put at around 15,000.

Devotional

What's so good about the church?

By Gary Knapp, pastor, Griffith Memorial, Jackson
Matthew 5:14-16

Lyle Schaller, in his book, *Hey, That's Our Church*, claims there is a conspiracy of secrecy concerning what is good and right about the church. I am inclined to agree, for often the voices which are the loudest and attract the most attention are critical and negative. While it is true there is room for improvement, it is possible that we can let our perspective get out of balance by focusing exclusively on the negative. This is often an unconscious process which is not limited in susceptibility to characteristically negative personalities. Ironically, it is an authentic pitfall for those who care intensely.

When one begins to dwell in a negative frame of reference and assumes the hyper-critical posture, a terrifying thing may happen. He may get "locked in," so to speak. That is, not only does he always see what is wrong, he becomes oblivious to what is good and right. Good and right become such remote possibilities that behavior is not programmed for improvement; rather, it merely perpetuates conditions consistent with the negative image. Obviously, there is a problem; it requires more than the simplistic and superficial solutions of optimism and "positive thinking."

Naturally, the first step toward correcting any problem is to acknowledge it. There is absolutely nothing to be accomplished by pretending a problem doesn't exist. It is a pseudo-spiritual approach born out of a destructive pride that cannot admit its own humanity and accept the inherent limitations.

Equally important as acknowledging the problem is the willingness to claim ownership of it. We must realize that while God is willing to share any problem with us, He has no intention of taking it away from us.

The third step requires us to take Jesus' words, "Let your light shine before men," seriously and interpret them as an imperative to publicize what is good and right about the church. Advertisers know the most effective means of publicizing anything is by word-of-mouth. So if we are going to take Jesus' words seriously, we are obliged to deliberately look for good and then verbalize it as often as possible. Not only will this have a beneficial effect upon those around us, it will also profoundly affect us. As we verbalize what is good and right about us, it becomes more real to us. It is a progressive process. As we verbalize good, we perceive more of it.

When it comes to the church, the problem is not in finding what is good and right but in knowing where to start and what to include.

Embrace the motive set forth in the text and it will be easier. Christ said, "... let your light shine before men, that they may see your good deeds and praise your Father in heaven."

capsules

Nicaragua sends appeal

WASHINGTON, DC—The Baptist Convention of Nicaragua has sent an urgent appeal for aid to the Baptist World Alliance Headquarters, following the tropical storm of May 20-30 which caused \$150 million in damages. Especially hard hit were crops and livestock. Seventy-five persons were killed and approximately 60,000 people were left homeless.

There are 50 Baptist churches in Nicaragua, with 5,500 members. More than 100 Baptist families were affected by this disaster.

Soviets to permit some Bible printing

WETZLAR, West Germany (EP)—Soviet authorities will permit the legal printing of 10,000 Bibles this year, according to Alexei M. Bichkov, general secretary of the All-Union Council of Evangelical Christian-Baptists in the Soviet Union, the West Germany publication *Idea* reports.

During a recent visit to West Germany, Bichkov said either the All-Union Council or another registered church will be permitted to print the Bibles, 10,000 New Testaments, and 10,000 hymnals.

Mexican Baptist challenges

FORT WORTH, Texas (BP)—The president of the National Baptist Convention of Mexico has challenged Texas Baptists to send 3,000 volunteers to share their faith in Mexico in 1983.

Speaking to about 1,500 people at the annual meeting of the Mexican Baptist Convention of Texas at Fort Worth, Alejandro Zamora of Mexico City said, "Mexico is an open door for evangelism by Texas Baptists."

The Texas Baptist Executive Board recently accepted an invitation to join the National Baptist Convention of Mexico and Southern Baptist Foreign Mission Board in a three-year evangelistic partnership. Mexico Baptists have set a goal to increase from 480 churches to 2,000 by the end of the century.

Bible Book

Lament concerning enemies

By Gene Henderson, pastor,
Fairview, Columbus
Psalms 58, 64, 83

Should a Christian pray for the downfall and destruction of his or her enemies? After all, did not Jesus teach forgiveness for enemies? Imprecatory Psalms such as 58, 64, and 83, therefore create a certain tension. Since these three Psalms are so similar, it will be best to analyze them structurally rather than individually.

I. The cry of the psalmist

Overwhelmed by the onslaught of the wicked, the psalmist cried out to God in prayer. He prayed that God would not remain silent (83:1) but deliver him from the terror of the enemy (64:1). From his perspective God's silence indicated inertia. He longed to see God rouse up and act. The psalmist seems to be the object of the injustice (58:1-2) and slander (64:2), or was very close to those who were mistreated. Note, however, that in Psalm 84, the enemy was not his but God's. The psalmist cried out in behalf of all the righteous (58:10; 64:10) who suffer injustice from the wicked.

II. The character of the wicked

Knowing the character of the enemy helps in understanding why the psalmist prayed for God's judgment to come upon them. They are pictured as deliberately wicked. They are depraved to the point that they are deaf to the voice of God and incapable of reformation (58:3-5). Further, they conspire to wipe out the very memory of God from the earth by destroying those treasured and protected by God (83:3-4). They have persuaded themselves that there is no god who will take any account of their action. Their cunning plan is beyond discovery (64:5-6). The conspiracy is not so much against the righteous but against God himself (83:5).

From the composite description the wicked appear to be beyond any help unless they are humbled by the wrath and judgment of God. Paul's instruction regarding the man guilty of incest (I Cor. 5:1-5) is perhaps a New Testament example.

III. The call for God's judgment

God is invoked to take the action necessary to vindicate his own name and people and to execute judgment upon the wicked. The psalmist is confident that God will not allow the wicked to go on forever. He believed that God would turn the enemies' own weapons upon them. They would be struck down in public view whereas

their plots had been secretive (64:7-8). The future tenses of these verses are really perfect tense in the Hebrew indicating the certainty of the action though it was not yet accomplished.

The psalmist implored God to act immediately to render the wicked harmless, like a toothless lion or point-less arrow (58:6-7). He prayed that they would be defeated as the Midianites and Canaanites of old (83:9-12). The psalmist envisioned God's wrath sweeping away the enemy like chaff or dust in a windstorm or like dry desert thorns in a forest fire (83:13-18). The wicked would be dealt with suddenly, swiftly, and decisively, like a sudden wind that snuffs out the cooking fire even before the skillet is hot, much less the meat cooked (58:9).

IV. The consequence upon the people

What would be the result if God answered the prayer of the psalmist? First, it would have impact upon the righteous. They would rejoice when they saw God's vengeance. They would celebrate as warriors who had won the battle (58:10). (Compare 58:10b with Rev. 19:20.) The righteous would be encouraged and assured that they had a sure refuge in God (64:10).

The answer to the psalmist's prayer would also have impact upon men generally. They would recognize that the righteous life is best and that the wicked life leads to sorrow. They would acknowledge God's righteous judgment and know that none escape (58:11, 64:9). As they pondered God's righteous judgment it would have a sobering effect in their daily living.

God's judgment also would have an effect upon the wicked. They would be forced to acknowledge that God is the ruler and judge. Shame and humiliation would cover them. Although it is uncertain whether the psalmist thought the wicked would be turned to God and converted, it is clear that he believed they would pay homage to God as ruler and only true God (83:16-18).

The imprecatory prayers in the psalter challenge believers of any age who are sensitive to social injustice, oppression, immorality, and corruption in high places. Should Christians remain silent or ignore the presence of evil, or should Christians pray that God will exercise justice realizing that it will mean vindication and deliverance for some but judgment and destruction for others?

Four things come not back: the spoken word; the sped arrow; time past; the neglected opportunity.—Omar Ibn

Uniform

Priscilla and Aquila

By Charles S. Davis, associate
professor of Bible, MC

Acts 18:1-4, 18-21; Romans 16:3-5a

One of my friends recently tried teasingly to put me down by saying, "You and Nancy have been married to each other so long that you're beginning to look like each other." I'm not sure whether my wife of only 23 years took that as a compliment, but I did. Both Nathaniel Hawthorne in "The Great Stone Face" and the Bible tell us that we become like that which we love (Hosea 9:10; Jeremiah 2:4), so maybe it's a compliment and a testimony to their love if husbands and wives grow to look like each other.

I don't know if Aquila and Priscilla looked like each other, but they were already a loving couple when they first appeared on the pages of the New Testament. These friends and fellow laborers with Paul were such a team that in all six references to them they are mentioned together, either as Priscilla and Aquila (4 times) or as Aquila and Priscilla (2 times). They were equal partners in ministry as they carried out the Great Commission in Corinth, and Ephesus, and Rome.

I. Occupational opportunities for outreach (Acts 18:1-4)

When Paul first came to the city of Corinth, it was the common trade of tentmaking which brought him together with Aquila and Priscilla. Although their association began as a business relationship, that was soon overshadowed by their common concern for the gospel of Jesus Christ.

Aquila and Priscilla had come to Corinth in 49 or 50 A.D. because they had been expelled from Rome by an edict of the emperor Claudius. The Roman historian Suetonius reported that there were riots in Rome at the instigation of "Christians." Most Bible scholars seem to believe that this typical Roman misspelling of "Christus" was a reference to Jesus, the Christ (messiah). If such was the case, it is very likely that the disorder which led to the expulsion was the result of Jewish jealousy over the rapid advancement of the gospel in Rome. Claudius, acting only to insure the peace, did not distinguish between Christian and non-Christian Jews—he simply cast them all out of the city.

God's providence was at work as Aquila and Priscilla settled in Corinth, the great commercial center of Greece. When Paul came to Corinth, the three fellow craftsmen worked together not only in tentmaking, but also in preaching and teaching the gospel.

For 18 months they labored successfully in a hostile environment, with many Jews and Gentiles trusting in Jesus. Even Crispus, the ruler of the Jewish synagogue, became a Christian.

II. Mobility as a means to ministry (Acts 18:18-21)

When Paul departed from Corinth after his hearing before the proconsul Gallio, he took Aquila and Priscilla with him to Ephesus. Although it is possible that they also had business reasons for the change, it is more likely that they were willing to move to Ephesus because ministry was more important to them than money.

Although Paul was later to minister longer in Ephesus than in any other city (almost 3 years), his immediate plans were to visit Caesarea, Jerusalem, and Antioch. When he departed on his journey, Paul left Aquila and Priscilla to carry on the work of evangelism in Ephesus.

This dedicated and skilled couple opened their hearts and their home to the new converts, for I Corinthians 16:19 tells us that the church at Ephesus met in their home.

The church grew rapidly and became widely known. Other traveling missionaries, including Apollos (see last week's lesson) came to Ephesus. It was largely due to the wisdom, kindness, patience, and tact of Aquila and Priscilla that Apollos was able to become one of the most effective evangelists in the early church.

III. Servanthood means sacrifice (Romans 16:3-5a)

On one occasion when Paul was many miles away from Aquila and Priscilla, the very thought of their names prompted from him an expression of gratitude. He knew what danger meant from firsthand experience, and he was not likely to underestimate its cost to others. He stated that Aquila and Priscilla, his fellow servants in Christ, had "risked their necks" for him, and that all the churches who were thankful for his ministry ought to join with him in gratitude for this act of courageous devotion. Although we have no definite time or place for this dangerous situation, it is likely that Aquila and Priscilla risked their lives for Paul in Ephesus when he was in danger of being arrested and killed by a mob (Act 19:24-30).

Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has none to give.

Life and Work

Enduring suffering

By David McCubbin, associate pastor,
First, Meridian

Hebrews 10:32-36, 39; 12:1-3, 7, 11

This is the last of three lessons that our writers have organized under the unit title "Challenges to the Faith." Note the lesson titles: "Resisting Sin," "Pressing Toward Maturity" and now "Enduring Suffering." These lessons point to problems that can restrict faith and shut off some or many of faith's final rewards.

It seems apparent that suffering was becoming the order of the day for the recipients of the letter to the Hebrews. They were probably being persecuted because of their Christian beliefs and commitment. Since the persecution was related to their profession of faith and their Christian practices there was an easy way out—get away from the Christian community and stop practicing those things that identified them as Christians.

There are perhaps times when extreme duress may be accepted as reason enough to behave contrary to the norm. However, the Bible gives no quarter. God expects faithfulness. Suffering is no excuse for deserting the faith or failing to press on to the goal. The book of Hebrews urges its readers to endure suffering and claim the crown.

Don't lose past gains (10:32-34)

As young Christians the recipients had willingly endured suffering. Upon conversion ("after you were enlightened" V32 RSV) they had been targeted for abusive treatment. Their zeal had enabled them to suffer abuse and share willingly the affliction of their persecuted and imprisoned fellow believers. They even joyfully accepted the confiscation of their properties keeping in mind that their real treasures were laid up in heaven.

This had taken place some time ago. How long is not known. The author urges them to remain faithful through present suffering. If they throw in the towel now the early suffering will have been for naught. They must hold their confidence and patiently endure within the framework of God's will. If they do this they will receive the promise. To allow the present suffering to turn them away would certainly cause them to come up short of God's ultimate purpose.

Once again he expresses confidence that they will not shrink back but will maintain their faith until victory is theirs (10:39).

Others are depending on you (11:1-12:2)

Hebrews 11 is the roll call of the heroes of faith. The author relates how

a number of persons in the Old Testament exemplified faith. They lived by faith, accomplished many things and obtained a number of promises. Note, however, though many things came to them by reason of their faith, God's ultimate promise remained unfulfilled. Though they had faith, God's time had not yet come (11:39).

In the fullness of time Jesus came and now these who had heard and believed had access to the overall promise. God's purpose will prevail. His promise will be kept. When Christians persevere to the end they complete (make perfect 11:40) the line of faith. The early heroes lived by faith and believed in a promise that was never fulfilled in their lifetime. Christians by faith claim the promise and in some way complete the unfinished faith of the Old Testament heroes.

In 12:1-2 we find the challenge to follow the example of the faith-heroes and press on in faith to obtain the one great promise now revealed in Jesus. Keeping eyes fixed on him, let nothing hinder, press on to the goal.

Jesus suffered (12:2-4)
When suffering comes because of our faith we should bear in mind his suffering on our behalf. No one ever suffered as did Jesus. His was unique. He who was sinless bore our sins—the sins of the world—on the cross. When we suffer because of our faith we are in the company of our Lord.

A helpful view of suffering (12:7, 11)
Suffering is a painful, often bitter experience. What makes it even worse is that invariably we begin to ask—why me? Why am I being punished? Better questions are—What can I learn through this? What is God trying to teach me? If I am a child of God, I should try to see every experience, especially suffering, as redemptive in nature. God is working in this to make me a better person because he loves me.

Suffering is no excuse for "drawing back" from faith in Jesus. It is no excuse for failing to grow in faith. It should be, whenever it comes, the path to a more complete person and a closer walk with God.

Pasadena, Calif. (EP)—Research conducted by the Institute for American Church Growth in Pasadena, Calif., has revealed that most people who are today active in a local church came as a direct result of a friend or relative already in that church. Of 15,000 laypersons surveyed by the Institute, 70 to 90% said they can trace their "spiritual roots" to a prior relationship with a member of their church.